CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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ORIGINAL COMMUNICATION.

A MINISTER'S ACCOUNT OF HIS PREACHING.

Concluded from our last.

We proceed to speak of man, as he is after he becomes a moral agent, and accountable for his actions.

It is not necessary for us to determine the exact period at which moral agency commences. This only we can say with confidence, that it is fixed to no precise period, that it begins in some at an earlier period than in others, in a word, that any one becomes a moral agent, so soon and so far, as he is capable of regulating his conduct by a regard to right and wrong. As moral agents, we hold men to be responsible for their actions, and not for their actions only, i. e. their external conduct, but for their opinions and principles, their allowed thoughts and desires, and every thing which goes to the formation of their character. We maintain that every man is responsible for himself, and that his responsibleness is greater or less, according to his natural endowments and privileges; the station he occupies, and the facilities he enjoys, or the disadvantages he labors under in respect to intellectual and moral improvement. This principle we hold to be one of the last importance, and we maintain it with great confidence, and think it right to apply it to the case of every person, whether Jew or Heathen, Mahometan or Christian. Every one is accountable for the talents with which he has been intrusted, whether they be fewer or more. Every man is required to act up to the light he has, and to seek farther light, and gratefully to accept it when offered to him.

On this principle, we maintain that it is the duty of all to whom the Gospel is preached to give it a candid hearing, to weigh its claims in an even balance, and to admit them, if well supported. Hence too results the duty of becoming the professed disciples of Jesus Christ. The privileges of Christianity cannot be enjoyed without creating a corresponding obligation, to act worthily of those privileges. The obligation is co-extensive with the privilege, that is, all who enjoy Christian privileges, are under obligation to be Christians, and are bound to comply with the rules of Christianity.

We have moreover presented the subject in a somewhat different light. Regarding the gospel method of salvation, as that which divine wisdom instituted for the recovery of a sinful world, we have not dared to promise salvation to any who reject it. While we have been slow in any case to pass a sentence of reprobation on a fellow mortal, we have viewed with deep concern the unwillingness of many to comply with the plainest injunctions of revelation. We have accordingly felt it to be our duty, earnestly and frequently and with great plainness of speech, to unite, to urge, and to entreat them to be reconciled unto God by obeying the Gospel of his Son. We have assured them that all who come unto God by him, by complying with the conditions which he has prescribed, he will in no wise cast out. We have insisted much on the practicability of the divine commands, being persuaded not only that the invitations of the Gospel are made to all, but that all to whom they are made, can, in the use of the ordinary means of grace, accept them, and by accepting them will secure the promised reward.

With the doctrine of human ability, we have connected the doctrine of spiritual influence, teaching and affirming that our dependence on God, is entire and absolute, that without him we are nothing and can do nothing, that all our sufficiency is of God. At the same time, we have been solicitous to guard this doctrine so encouraging to human weakness, against abuse; believing that spiritual influence is a moral and persuasive, not a compulsory influence, and that instead of being reserved for a few favorites of heaven, it is freely given to every one that asketh. We think that this view of the subject is not only conformable to Scripture, but rational and highly satisfactory, consistent with the moral nature of men, and with the impartial and boundless benevolence of God.

As we are assured that Christ died for all, and was the propitiation for the sins of the whole world, we have thought that we had a sufficient warrant, for maintaining that the blessings of redemption are not so limited and circumscribed by the divine decrees, as to exclude all, but a certain definite number, from the hope of salvation, but on the contrary, have taught that these blessings are accessible to all, and that God would have all men to be saved, and come to the knowledge of the truth.

Another important point (to which your attention has frequently been called) is the *conditional* nature of the promises of Scripture. Thus God does not promise absolutely, and without respect to character, to bestow spiritual aid; but he will give the holy spirit to those that ask him. He does not promise absolutely, and without respect to character, that he will receive men to his favor; but he says to the sinner, "Return thou unto me, and I will return unto thee." Faith and repentance must precede forgiveness. "Believe in the Lord Jesus Christ, and thou shalt be saved." "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." We have accordingly urged the importance of complying with these conditions in order to salvation. These conditions, as we understand them, and as we have repeatedly explained them, are, not the simple act of belief in Jesus Christ, and the simple emotion of sorrow for past offences, but that faith which is a living principle, which purifies the heart, and works by love, and overcomes the world, and that repentance which leads to a reformation of the heart and the life. A compliance with these conditions, we have taught, will entitle a person to a part in the heavenly inheritance; not as the reward of his merit, but as the fulfilment of a divine promise.

Salvation we have always represented as of grace; a gift, not as compensation for services rendered. We do not entertain so overweening a conceit of our poor services, as to imagine that we can, by the means of them, pay an equivalent for the rewards which God has promised to bestow upon the faithful. Heaven forbid that we should entertain for a moment the presumptuous thought; and may God forgive those who, through ignorance as we verily believe, yet rashly bring against us this groundless charge. We do not deny that we are accustomed to speak of Christian attainments, as the conditions of our acceptance, in which we think that we are justified by the example of the sacred writers. Neither do we hesitate to speak of the rewards of Christian obedience, a term which is used in the same connexion by Jesus Christ himself.—"Great," says he to his disciples, "is your *reward* in heaven." Stronger language even than this is employed. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," meaning the heavenly state, the abode of the blessed.

Having spoken freely and plainly of the views we entertain respecting the nature and condition of man, I proceed in the last place to speak of his destination.

On this point too, I shall endeavor to be as explicit as possible in the statement of my views. That there is an intimate connexion between the present and the future state, in other words, that the condition of men in the latter will depend on the character acquired in the former, has always appeared to us so clearly and explicitly revealed, that it is utterly incomprehensible to us how it can be denied by any believer in the divine authority of the Scriptures. We are aware indeed, that a diversity of sentiment exists among those who believe in the reality and importance of this connexion, with respect to *the nature* of the future state. While we cheerfully admit the right and duty of every man to inquire and judge for himself, on this, as on every other subject, so that he does not depart from the plain directions of scripture, we take this opportunity to remind you of the views we have been accustomed to give, and which we still entertain in relation to the state or condition, into which we are brought by death.

In one word, we regard it as a state of just retribution; and, so far as is revealed, final. We deem it unsafe to go any farther than this. We find no warrant in scripture, for going one step farther. As the present is represented as a state of probation; so the future state is represented as one of retribution. In our view it is represented in no other light. "Whatsoever a man soweth, that shall he also reap." The harvest shall be according to the seed sown. God, in righteous judgment, or agreeably to the rules of perfect equity, "will render to every man according to his deeds; to them who, by patient continuance in well doing, seek for glory, and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation, and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;" that is, in proportion to the privileges men enjoy, and the improvement they make of them. We have not felt ourselves at liberty to leave the scriptures, on a subject of this nature. And the following considerations, have seemed to us to furnish a complete justification of the course we have adopted. We conceive that we depend for all that is certain and definite in our knowledge of a future state on the christian revelation.—Without this guide, we should be left to wander in almost total darkness. We think we are bound to consult this guide, and to follow implicitly its directions. Where it is silent, we may conjecture and hope, but we can do no more. We cannot *know*. We cannot speak with confidence, as we can when we are supported by the authority of God's own word. And further we say, that had it been the will of God that we should know more, he would have revealed more. What he has not revealed respecting his purposes in relation to our future destiny, we think he did not intend that we should know. What he has revealed, we may be sure is sufficient for us in our present state. Till he makes a new revelation of his will, we feel ourselves bound to keep close to that which he has already made. His secret counsels concern us not, "secret things belong unto the Lord our God, but those things which are revealed to us, and to our children forever." If the state to which we are carried by death, should prove to be a state of probation as well as of retribution, that is, if we should be placed again upon trial, so that we shall have opportunity to retrieve our past errors, and to recover from the ruin, into which we had plunged ourselves—a view of the subject, which if it were supported by scripture, we would gladly entertain—if, we say, such should prove to be the event, we shall come to the knowledge of it in season to reap the benefits of it. But if the event should prove otherwise; and if, on the presumption, that the present is not our only state of trial, we should neglect our duty here, and live thoughtless and irreligious lives, and die impenitent, and then enter on a state of just and awful retribution, which should be final, and in which, we should be placed beyond the reach of mercy, where joy and hope are strangers; what will be our remedy? The supposition is an appalling one, God grant that it may not be realized in any of us.

The idea of a final restoration of all men to happiness and glory, is, we acknowledge and feel, peculiarly grateful to the benevolent mind. Most cheerfully would we entertain it, could we find a clear warrant for so doing in the volume of inspiration. As it is, whatever we may hope, we cannot resist the conclusion, that the silence of the sacred writers in regard to the doctrine in question, is to be construed as an implied prohibition of all attempts to represent the future state, in any other light than as a state of retribution. How easy had it been for Jesus, or any one of the apostles to place the doctrine beyond controversy, by one plain declaration. This they have not done; and it is simply because they have not done it, and because all that they have said upon a future state seems to imply the contrary, that we do not, and dare not maintain the doctrine of the final restoration of such as die impenitent, or as have failed of attaining that holiness "without which no man shall see the Lord."

Such are the views entertained by your pastor on the leading doctrines of the christian revelation; views which appear to him conformable to reason and the scriptures, and in which he is more and more confirmed, from year to year. He would however, hold them with modesty and humility, as being conscious of his liability to err, and he would proclaim them in a spirit of forbearance, and with the kindest feelings towards those whose views do not accord with his.

Believing them to be just, he wishes them to prevail; but he does not wish that they should be defended by unlawful weapons, or propagated by unfair methods. He believes that they are fast gaining ground, and that their triumph will be the triumph of truth, and charity. He believes too, that they are favorable to virtue and piety. Could he for a moment doubt this, he would discard them at once; for a doctrine that is unfavorable to piety cannot be true. So far as his views are just, it is his humble prayer that they may prevail, but no farther. Let the *truth* prevail, whatever it be, and wherever found, and let all false doctrine, by whomsoever embraced, fall to the ground and perish! Let this be our united, our humble, our unceasing prayer.

REVIEW.

Minutes of the 19th Session of the American Convention for Promoting the Abolition of Slavery, and improving the Condition of the African Race, convened at Philadelphia, Oct. 4. 1825.

We have just perused the above named Pamphlet, and heartily wish to promote, so far as we may be able, the great result to which it tends. If there be any form and degree of human wretchedness, that should awaken the benevolent feelings, and call forth the determined, unwearied efforts of philanthrophy, they are the sufferings inflicted on millions of our fellow beings, natives of Africa and their descendants.

To the disgrace of Christianity, it must go down to posterity, that the African Slave Trade was begun, and has been carried on wholly by christian nations. Christian nations, then, owe it to themselves, and to their Religion, to rise with one accord and wipe out the foul stain, by making every compensation to their injured brethren, which their wretched condition requires and will admit. No expense and no pains should be spared in order to restore the captive children of Africa to freedom and the rights of man.—This is but an act of mere justice—a debt contracted by the nations of the cross, which should by them be paid "to the uttermost farthing." Justice should ever precede generosity. The abolition of slavery, therefore, has a higher claim upon general co-operation, than any of the imposing schemes of extended beneficence, which have been devised by the friends of man. To send the light of the Gospel to the ends of the earth, is a splendid project of christian generosity; but is it not most obviously a prior christian duty to emancipate and enlighten the millions, who are held in bondage to increasing toil and loathsome degradation? suffering aggravated by the caprices of petty tyranny, and by the profound ignorance, in which they are kept, of that revealed world, "where the wicked cease from troubling, and the weary are at rest."

The limits, we shall precribe to this article, are much too narrow for us to detail within them the horrid enormities of crime and wretchedness, which the history of the slave trade unfolds. Nor can this be necessary here. What we should narrate, is probably familiar to most of our readers. With us, they have, in imagination, been carried to the land of Africa, and there have seen unhappy beings, whose only crime is a sable skin, torn from their homes, hurried impatiently to the shores of the wide ocean, that ere long will roll forever between them and all they love—crammed by hundreds, without distinction of sex or age, into the holds of vessels, where there is scarcely room enough allowed for each to lie down and lose in quiet sleep a sense of wretchedness—denied light and air, except so far as these are indispensable to life—emaciated by confinement, or disease, often contracted from the fetid air they are compelled to breathe, and the scanty allowance of poor food wrung from the hand of cupidity by the fear of loss—tortured if they murmur at their ill usage, and butchered if they make offer of resistance. Afterwards, if they survive the sufferings of a long voyage, we have seen them exposed to sale like beasts of burden; we have seen the tenderest ties of kindred severed by the hammer of the auctioneer, and the agonised wretches torn asunder to drag out a miserable existence of labor, from which they are to reap nothing but the sweat of their brows—and all this, without the consolation of knowing that by patiently continuing to do well, even in their degraded state, they may reap glory, honor and immortality hereafter.

Many of the circumstances of suffering, to which we have alluded, are peculiar to those who were brought into bondage from Africa. But the fate of their descendants, if less pitiable, is so only because they never enjoyed that of which their fathers have been robbed. The amount of their loss is the same—of their suffering scarcely less.

"What can we do," some who read this, may say, what can we do to remove from the earth, the frightful enormity of misery and crime, which has been accumulated? it must be an act of the nations." True, it must be an act of the nations; but the rulers of the nations may be persuaded, yea, compelled thus to act, by the claims of justice and humanity being urged upon them by the people. Popular opinion is all powerful. In our happy Republic its supremacy is universally felt and acknowledged. What we the people think and will, must forthwith become the law. And under all governments, whose subjects are not as abject as the slaves, for whom we plead, the opinions and wishes of the governed, must influence those who govern.

Therefore, to inform the public mind and awaken the public sympathy must be the first aim of those, who would accomplish the great object we are now contemplating. Much has by this means already been effected. The rulers of christian nations have been induced to prohibit the future transportation of slaves. But their laws are not sanctioned by penalties sufficiently severe, or are not executed with sufficient vigilance. And little has yet been attempted for the redemption of the millions now in bondage, or to improve their condition. Much more then remains for philanthrophy to do. The friends of freedom must continue to urge, with unabated earnestness, the claims of these sufferers; and must devise such plans for their relief as may be practicable, duly considering the extent and nature, the connexions and dependencies of the evil, they would extirpate.

All exertions by which the public mind is to be influenced and public measures are to be effected, require counsel, union, and the cooperation of the wealthy, with the wise. This renders obviously expedient the institution of Societies in which good feelings, good sense, and pecuniary resources may be combined. The societies for the abolition of the slave trade in England have labored with signal success, and "that band of philanthropists, with accumulated numbers, are uniting their strength and increasing their efforts to eradicate slavery from the British dominions." Associations for a similar purpose were long since formed in this country.—Comparatively, little has been done by them; "yet we are satisfied that the labors of the friends of liberty have not been lost; the minds of the people have been gradually preparing for a change in the situation of the slaves; new societies for abolishing slavery have sprung up in the midst of slaveholders, and it is confidently expected that, ere long, two more states will have erased that stain from their escutcheon."

More than thirty years have elapsed, since "seven societies, formed for promoting the abolition of slavery and improving the condition of the African race, agreed upon the formation of a general convention, in order to strengthen one other in the prosecution of their common concern, and to disseminate more widely the sentiments with which they were so strongly impressed. Eighteen sessions of this convention of delegates from various quarters have been held, and their proceedings have been published." The nineteenth was holden at Philadelphia last October. Their "Minutes" are before us, in a pamphlet of thirty-four pages. It contains certificates of the appointment of the several representatives—addresses from the societies of New York and Philadelphia—the motions and resolves in convention—the report of their Acting Committee—their memorial to Congress, praying the abolition of slavery in the District of Columbia—and a circular, issued by their Acting Committee, inviting their fellow citizens thoughout the United States to join in the great cause of justice and humanity.

All the doings of the convention, disclosed in this publication, evince a zeal in the cause they have espoused, tempered by a due regard to the peculiar obstacles to their undertaking. The measures they have adopted are expedient, and deserve our co-operation. They do not rely with entire confidence on any of the plans for the abolition of slavery hitherto proposed; but anticipate more enlightened and feasible expedient for removing from our country one of its greatest enemies. In the meantime, and to this end, they would urge upon the serious considerationof the people, and of our state and national legislators, the gross criminality, bad policy, and constantly increasing danger of holding slaves; and in connexion, the practicability, safety and advantage of emancipating them. All these points they hold to be susceptible of abundant proof—and are sanguine in the belief, that when the people of these United States are fully informed upon this subject, they will unite to eradicate this individual and national evil. And guided by truly enlightened benevolence, they would exert themselves to prepare the unfortunate beings, whose rites they vindicate, for the contemplated change in their situation.

In their "Circular," the committee briefly, but with point and, impression set forth the justice of their appeal to their fellow citizens. They refer to the great law of Nature, by which all men are entitled to equal privileges, a laws which, though so grossly violated, has never been repealed, but remains to support the claim of the African to freedom. They warn us of the disastrous effects of slavery upon our Republic, "nothing being so deeply calculated to promote sectional jealousy. The conflicting policy of slave-holding and non-slave-holding states will increase with its unhappy cause. We have already seen to what extent it may be carried, and it requires no effort to imagine consequences, from future excitement, the most dangerous to our political existence.—There is also much to be feared, in many states, from the physical superiority of the blacks. But one of the strongest reasons that should induce us, to exert every power for the suppression of slavery, is the disgrace it brings upon our country. A people, enjoying the utmost limit of rational liberty, who proudly claim the name and rights of freemen, tolerate in their very bosom the most unnatural and cruel bondage." By our inconsistency in this respect we inflict a deep wound upon the cause of liberty in the world. "We are trying the great experiment," they say, "whether liberal government is best calculated for the happiness of man; but the power of our example is greatly lessened by the permission of slavery, and patriotism turns in disgust from our practical application of that splendid theory, which declares that all men should be free and equal." They urge us to unite with them to abolish domestic slavery—"Because it is contradictory to the law of Nature—in violation of the commands of Christianity—hostile to our political union—dangerous to a portion of our white population—inconsistent with our professed love of liberty—degrading to our national character—and at war with every good feeling of humanity. Then let not this appalling injustice," they say, "bring down the wrath of offended Heaven on our country; join with us in the endeavor to benefit mankind, and be determined that your zeal shall not waver, while a single spot in our land is polluted by a slave."

We ardently hope this invitation may be cordially accepted by the citizens of this section of our country. Because our eyes and our ears are not afflicted by the sight and sound of slavery at our doors, we may not excuse ourselves from laboring to remove it from the land. We share the disgrace, in the eye of the world, which the permission of slavery attaches to our nation. Well is it said in the memorial of this convention, to Congress;—"We are only known to foreign states as one great nation, of which the Federal Government is the organ and representative. Every state comprising our Union and all its inhabitants are compelled to endure the approbrium, however they may abhor the guilt, of holding their fellow men in bondage. To permit the existence of slavery within the very sound of the voice of the orator and statesman, while he is pleading the cause of liberty or uttering his boast of American Independence upon the floor of Congress, is a flagrant inconsistency, which in the view of foreign nations attaches equally to Massachusetts and Virginia!" And shall we not, in the eye of Heaven, share the criminality of our nation, if we refuse to do our part to make every amends to this injured portion of our people?

M.

ORIGINAL BIOGRAPHY.

THOMAS EMLYN.

(*Concluded from our last.*)

However such intolerance might pass in Ireland, there were not wanting in England some persons of a more liberal cast of mind, and a more just way of thinking. Bishop Hoadly, in his dedication to the Pope, prefixed to Sir Richard Steele's "Account of the State of the Roman Catholic Religion," speaks in the following fine vein of satire, of this very case. "Sometimes we of the Established Church," says he, "can manage a prosecution (for I must not call it a persecution) ourselves, without calling in any

other help. But I must do the Dissenting Protestants the justice to say, that they have shown themselves upon occasion, very ready to assist in so pious and Christian a work, as bringing heretics to their right mind; being themselves but very lately come from experiencing the convincing and enlightening faculty of a dungeon or a fine. * * This hath been experienced, particularly in Ireland, by one who could not see what they saw about the nature of Christ, before his appearance in this world. For, as with you, a man had better blaspheme Almighty God, than not magnify the Blessed Virgin, so with many of us, it is much more innocent and less hazardous to take from the glory of the Father, than of his Son. Nay, to bring down the Father to a level with his own Son is a commendable work, and the applauded labor of many learned men of leisure; but to place the Son below his own Father in any degree of real perfection, this is an unpardonable error; so unpardonable that all hands were united against that unhappy man; and he found at length, that he had much better have violated all God's commandments, than have interpreted some passages of Scripture differently from his brethren. The Non-conformists accused him, the Conformists condemned him, the secular power was called in, and the cause ended in an imprisonment and a very great fine; two methods of conviction about which the Gospel is silent."

Pursuant to the sentence passed upon him, Mr Emlyn, he was committed to the Sheriff's of Dublin, and was a close prisoner in the house of the Sub-sheriff for more than three months. But some persons complaining of this indulgence, he was placed in the common gaol, where for five or six weeks he was crowded among the prisoners in a close room, occupied with six beds. Here, his health soon giving way, he was upon petitioning, removed to the Marshal-sea, where he had better accommodations. During a year and a half that he remained in this prison, he was for the most part in utter solitude, scarcely any of his old friends, not even Mr Boyse, visiting him more than once or twice in the whole time.

His friends in England indeed, did what they could for him, but to little purpose.—One of them who applied to a gentleman in office to use his interest for him, received for answer that Mr Emlyn "had made himself more odious than any other malefactor, so that robbers and house-breakers might sooner find an intercessor than he;" in communicating which to Mr Emlyn, his friend added, "suffering on account of religion, which is the most pitable case, puts the sufferer farther from favor than any other."—Mr Boyse, however, though from fear rather than indifference, restrained from visiting him in his confinement and disgrace, heartily joined with his English friends in repeated attempts to procure his release; and at length, not without success. His fine was reduced to seventy pounds; which being paid, together with an additional demand, which the Archbishop of Dublin made, as Queen's almoner, and security given for good behavior during life, he was set at liberty. Thus terminated the ignominious treatment, to which this eminent servant of God was subjected, for the faithful discharge of the duty he owed to truth and to himself. We would take our leave of his persecutors with no unkinder sentiment than he himself has expressed for them in this part of his narrative"—"as I hope the good God will forgive me if I have erred, since he knows it is with sincerity, and that I suffer for what I take to be his truth and glory; so I also hope he will pardon them who have persecuted me, only from a mistaken zeal; for they "did it ignorantly in unbelief."

There remains little else to remark upon in the life of Mr Emlyn. On being set at large, he immediately left Ireland. He preached for several years without molestation, to a small society in London, which at length, from the death of its principal members, was dissolved; and Mr Emlyn's health and constitution giving way, about the same time, he seldom preached again, but lived in retirement the rest of his days. His means were very limited, but his wants he made still more so, having learnt the true secret of being rich in all circumstances.

In the latter part of his life, he was much afflicted with the gout; but this he bore with the same patient endurance which he had manifested in much severer trials. His bodily pains were frequently mitigated by the society of a few kind friends, among whom he numbered the excellent Dr Samuel Clarke. He never lost his serenity of temper and disposition, but was favored to die in the full possession of his faculties, and in charity with all men. His death took place on the 30th of July, 1741, at the age of 78 years. A volume of his sermons was published after his death by his son, and together with a collection of his other writings in two vols. 8vo. constitute a valuable addition to a library. W.

CHRISTIAN REGISTER.

SATURDAY, MARCH 11, 1826.

We read the editorial remarks of the Zion's Herald on Wednesday with unfeigned surprise. For that paper and its editor we have never felt or expressed any thing but respect; and cannot persuade ourselves that we have given just occasion for the excitement which is exhibited. We indeed, as we thought our professional duty required, did remark upon two articles in that paper as objectionable—neither of which, however, was original there. We still maintain our opinion. We are convinced that the circulation in the community of papers like the play-bill of the day of Judgment is offensive to many serious people, and offers food for scoffers—though we acknowledge, as before, that many excellent christians think otherwise. We still think that stories of apparitions, *however well authenticated*, do more to cherish superstition than to promote religion. We were well aware that the editor of the Herald must think differently; but neither toward him, nor the denomination to which he belongs, did we design either discourtesy or harshness. We trust we shall never be intentionally guilty of them.

We cannot enter into any controversy on these points, nor will we take notice of the personalities of the remarks in question, or reply to the insinuations against us of irreligion and infidelity. We do not believe that the writer himself will justify them at a cooler moment. It is not his custom, and it certainly cannot be his pleasure, to vent his feelings in this species of retaliation.

The Editor of the Church Register, to whom we would express our thanks for the courtesy with which he has transferred an article from our pages, speculates a little at random respecting the Theological Lectures now delivering in this town. It does not present so difficult or eccentric a case as he seems to suppose, and has nothing to do with the constitution or government of the Congregational church. It is simply this; a well informed lay man proposes to lecture on certain subjects of theology for the instruction of such as may be disposed to attend, precisely on the same footing that he would do it on any other subject. We presume that he would not be forbidden to do so, if he were a member of the Episcopal Church; and if not, then certainly it argues nothing either for or against the authority of the communion to which he may happen to belong. It has nothing to do with any system of church government.

This writer has singularly enough put the cases of Mr Bradford and Professor Everett together, under the impression, as far as we can learn, that they argue a want of stability and soundness in the congregational system. The matter looks so plain to us, that we really do not perceive where the difficulty lies. "There is," he says, "some inconsistency between the two cases. One lecturer, we may suppose from his proposal, to be desirous of resuming the clerical office, but does not consider himself authorised to do so—the other, having exercised it so long as served his purpose, voluntarily lays it aside." We do not understand what the "inconsistency" referred to is. But we can explain to the writer, that the delivery of lectures has nothing to do, nearly or remotely, with the clerical office; and that we are not aware that there is any constitution of church discipline which *compels* a man to retain the clerical office against his will. We are therefore, quite in the dark as to the force of the remark, that "the system which allows these eccentricities is either deficient in authority, or should abandon the name of system."

We will add the correction of one or two errors of fact. The member of Congress referred to, had not the charge of a congregation "for several years," but for barely one year; and instead of continuing to preach "to the very opening of the hustings at his election," has ceased preaching altogether for several years.

May we be pardoned for adding, that we hardly think it quite the thing for a religious paper to sneer at theological lectures because delivered by a layman of whom it knows nothing. For ourselves, we do not think the subjects of Natural Theology, Christian Evidences, Ecclesiastical History, &c, &c, so thoroughly understood, that a course of lectures would be superfluous in any of our cities. We think they might be profitable. And if an Episcopal layman will undertake a course in Philadelphia, we promise not to sneer at them till we know something about them; nor to misunderstand the use of the word *moral*.

There is a statement in the Christian Observer, respecting the places of Unitarian worship in England, which shows that the progress of the truth in the congregations of that country, has been in most instances according to the same laws of gradual advancement which it has observed in other places. It seems that in peaceful times, and when, controversy being asleep, men were suffered to think for themselves, without fear of suffering for it, many of the Presbyterian Societies became gradually unitarian. Of two hundred and twenty three places of unitarian worship, one hundred and seventy-eight were originally orthodox. Such is the natural course of opinion, when men's minds are left, unfettered by creeds and discipline, to follow the unimpeded light of God's word.

We apprehend it to be generally supposed, that the societies of Great Britain have been formed almost wholly anew, by converts collected together from other denominations.—It is more cheering to the friends of truth to know, that they have owed their origin to the light which has quietly broken in upon them sitting where they were; and that they have been forsaken by those who could not bear it.

It is wonderful to observe the manner in which the writer in the Observer speaks of this. All owing, he says, to the want of the liturgy and articles of the established church! These orthodox presbyterians became heretics, through the weakness of the Presbyterian discipline! If they had been Episcopalians, no such degeneracy could have happened! Now this is doubtless in a sense true. Episcopacy, especially when by law established, has been hitherto perhaps the most successful invention for preventing change, whether you call it improvement or innovation. But we are astonished at the blindness of those who speak of it as a *specific*. For, with all its vast power, it has been notoriously insufficient to prevent the growth of heresy even within its own pale. So far from creating *uniformity* of faith, it has always cherished two opposite sets of opinions, and given equal shelter to Arminians and Calvinists. And in spite of all the civil disabilities, and various inconveniences which it has made by law to follow dissent; it has yet witnessed a constant and increasing growth of the dissenting interest, until at last it is equalled if not exceeded in numbers by the dissenters. How is it that there can be such a boast of the church's power to prevent differences of opinion and put down heresy, in the face of facts like these?

We should not perhaps have said these things now, were it not that the article to which we refer *insinuates*, (and an insinuation is oftentimes as injurious as an assertion) that it is a dishonesty on the part of these societies to retain the churches and the endowments when they have changed the faith.—But it is to be considered, that in all these cases, the majority necessarily rules; and because they have changed their minds, it does not follow that they have no right to their own property. If there were any thing in this objection, it would lie much more strongly against the cathedrals and universities of the established church itself. For they were built for the support of the Roman Catholic religion, and were converted to their present use at the time of the reformation. If lawfully, then there is no ground for complaint that the same thing has taken place in other instances.

It is stated in a letter from the Sandwich Islands, that so great is the progress of cultivation and education, that another printing press is wanted to supply the demand for books. There have been printed 16,000 copies of spelling books, 4,000 of a small scripture tract, 4,000 of a catechism, and 2,000 of a hymn book.

Karaimoku, (the distinguised native who goes by the name of Billy Pitt,) intends erecting a stone church, and is willing to appropriate 800 or 1,000 dollars for a bell, and a town clock.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

A SABBATH WITH MY FRIEND.—*Concluded.*

The cheerful quietness and entire consistency of my friend's arrangements for the day, put my mind into a frame peculiarly favourable for its religious enjoyments. It was a more than usual portion of that

—heavenly CALM within the breast,

of which the hymn speaks, and which, though so seldom found, seems so truly the appropriate privilege of holy time. How much depends on the state of our minds! At another time, I might have fretted at the preacher as common place, dull, and wanting in matter; but now, every thing sounded well and I received it with interest. The complexion of my friend's home had past into my heart; I was in good humour with every thing about me; and was ready to resolve that, if such serenity could flow from a wise arrangement of the day, I would not fail to put in practice the hints I had received.

I had fallen into a musing posture as thoughts like these past through my mind, when we had just returned from the afternoon service. I was interrupted by the cheerful voices of the children walking in the garden, near the window where I was sitting. I looked at them for some time, as they passed backward and forward, playfully but not noisily, and thought I had never seen happier countenances. They were glowing with "the sunshine of the soul." There was evidently a restraint upon their movements, and they did not indulge in loud and violent pleasure. But the restraint was plainly voluntary, dictated by their own feelings, and having no harshness in it to render it bitter to them.

"This is their time for recreation," said Mr Benson, observing that I watched them. "Constant confinement and silence might render the day tiresome to them, and its return unwelcome,—and God forbid the sabbath should be so to a child of mine. No—let it be a delight; and in order to render it so, there must be recreation. I however, make a distinction between the pleasures of this and other days, in order to connect with every hour of it a sacred association. Make it both pleasant and sacred, and it never will lose its hold upon the heart."

We pursued the conversation, and the children were left to themselves till we were summoned to an early supper. "We neither fast nor feast to day," said Mrs Benson; "but we have one small luxury at tea. We think it well to connect as many pleasant associations with the day as possible. Our children never see this dish at any other time."

"But will you not lead them," said I, "to set an undue value on the gratification of appetite?"

"That might happen," she replied, "if *we* seemed to value it highly, or talked about it as a thing of consequence, or ever used it by way of reward or punishment. But we do neither; we simply introduce it as a matter of course, because it is Sunday,—they regard it as doing honour to the day; and it seems to mingle itself with the pleasant recollections of the season in their minds, and be lost among them."

But I should never be done if I recorded all the good hints which were dropped in the course of conversation, or repeated every thing which made an impression on my own mind. I must hasten to the end.

When this happy meal was finished, I had an opportunity of witnessing the mode in which the day was closed by these careful parents. First, questions were asked respecting the religious exercises of God's house, and the instructions of the day were recapitulated and enforced in familiar conversation. Then the brief lessons which had been learned were recited,—not from memory only, but care was taken that all should be understood, and what it was found the children did not understand, was patiently explained to them. And this in so kind and familiar a way, that it excited their interest, and produced no fatigue upon their minds. It was done much more in the way of conversation than of formal recitation. The subject was *talked about*, and the children seemed to feel that they were partners in what concerned themselves.—When this was over, each was called upon to repeat some hymn; and I never shall forget the feelings which were excited by the manner in which one of them was closed. To my shame I speak it, I had never seen the hymn before; but its simplicity, and beauty, and appropriateness to the circle in which the little lisper recited it, won my heart from the very first verse. And when she came to the end, and took her brother by the hand, while all the brothers and sisters joined in a circle, and repeated together with her the closing lines—

Brothers and sisters hand in hand,
Our lips together move;
Oh smile upon this little band,
And join our hearts in love—

I cannot describe how affecting it was. I was overcome. I was melted. And I saw that tears stood even in the eyes of the parents, who had heard it repeated a hundred times. I felt as if such a prayer from such a cherub band, must indeed have a prevailing power; and I could almost fancy that I heard a kind voice whisper, *Of such is the kingdom of heaven.*

After a minute's pause, the father read from the family Bible as on the preceding evening, and then all united in singing an evening hymn,—which I found always made a part of the worship at this season. A fervent, but brief act of supplication and praise followed. As it closed, the setting sun poured his last rays upon the wainscotting, and disappeared beneath the horizon,—as if to cast his parting smile upon such a scene, and rejoicing to carry with him the record of a family so employed. And thus the day ended,—to me a memorable one; to be numbered with those which I contemplate with satisfaction, and on which I never look back without being ready to exclaim, *I have gained a day.*

LIMNOT.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—I have been told that there is, within the limits of New England, an Episcopal Church, to the support of which, a large number of persons are from circumstances compelled to contribute; yet, though they pay their tithes (compulsorily as in the mother country) and are not Episcopalians, they have no voice in the election of the minister, but he is put in his place *by a patron—one man* (as in the mother country.)—Is it known to you, that such an establishment exists upon New England ground?—Can any one tell how it happens?

JOHN ROBINSON.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

Sir,—I beg leave to call your attention to a subject which belongs to a religious newspaper, and which is gradually drawing the attention of the public. I refer to the practice of conferring the degree of *Doctor of Divinity*. The intention of this degree is to mark out those of the profession who have become eminent in it. Now I doubt the wisdom of this contrivance, even on the supposition of its original object being adhered to; for eminent men mark themselves out, and I know no persons in the community fit to be trusted with the office of putting the seal of merit on their cotemporaries. Even in good old times, I suspect that partiality often gave or withheld this distinction, to the prejudice of merit, and the disturbance of that calm which reigns so remarkably in learned breasts. But at present, the end of the institution is lost sight of. In this, as in most cases, the sign has been gradually divorced from the thing signified, so that your simplicity and your logic would be laughed at, should you infer a man's merit from his doctorship. In days of yore, this degree was figuratively called a laurel wreath. A poppy branch would now be as appropriate an emblem. When we had but two or three colleges, doctorships derived some value from their rarity. But so multiplied and copious are the fountains of this honour now, that the land is flooded with it. The torrent, scorning the law of gravitation, bounds over the Alleghanies, from Meadville, and other classic spots in the wilderness, and any man, who will, may divert a rill of the honourary stream into his own grounds. Formerly the head of the theological Doctor peeped out from beneath a venerable, far shadowing wig, and was marked with the furrows of time. Now the laurel or poppy wreath, (which you will,) lights on young brows; and soon, the diploma, instead of being, as formerly, a death warrant to the veteran divine, will be a prophetic roll, announcing talents not yet disclosed. The truth is, that a doctorship is no honour to him who receives it, whilst every man from whom it is withheld, feels and properly feels, that he sustains a wrong. To want it, is to be denied the average talent of the profession, to be put beneath mediocrity, and no man bears this patiently. This honour has become impotent as to good, and only powerful to mortify and give pain. Why then is it continued? I have a strong persuasion, that were the question left to the ministers, through the country, a vast majority, especially of the most distinguished, would vote for its abolition; and is a usage, which we have outgrown, or which has sunk into a mockery or an abuse, to be perpetuated in opposition to the judgment and feelings of most who are interested in it?

At least, I would beg, that if doctorships cannot be abolished, they may cease to be brought into society or mixed up with common conversation. Let the Doctor insert his D. D. into the title page of his published sermons or of his "Body (or corpse) of Divinity." But let him not be be-doctored in common discourse. Ministers, though bound to singular simplicity and unostentatiousness, are the only men in the community addressed by a title implying superiority. This ought not so to be. We hear indeed other men addressed as Judge, or Captain, or General. But these titles express offices which the individuals bear, and carry no intimation of eminence in their profession. But the title, Doctor, when applied to a minister, means that he is a wiser man than his brethren.—Now I hold this to be inconsistent with the modesty of religion, and the courtesy of refined life. The fundamental law of politeness is to waive distinctions, and to relieve others from a sense of inferiority. The custom of be-doctoring men in common conversation is in some circumstances very offensive. It has been my lot to see a minister with the glossy cheek of youth, sitting next to an apostolic man, who was fighting the battle of religion, when the youth by his side was riding sticks in the nursery, and I have heard the young divine be-doctored and be-doctored, till I was tired of the sound, whilst the venerable, white headed veteran has been accosted as plain *Mister*. Now this is not in harmony with our boasted civility and refinement. If we must have the doctorship, let it be reserved for the college catalogue, and for books; and I suspect that the honour, like other pageants, will be worth more by being kept more out of sight.

I beg, Mr Editor, that I may not be considered as heated by my subject. I throw in this caution, because a gentleman at the south has recently attacked theological doctorships with what has been thought an unseemly violence; and this cold-hearted age, which can tolerate any thing but enthusiasm, is disposed to shield the doctors from the hard words and resounding weapons of this chivalrous assailant. I am indeed earnest, but perfectly calm. A diploma never disturbed my dreams, never swelled under my magnifying vision into a gigantic spectre. I smile rather than tremble at this honourary phantom. I never thought of getting up a society for the suppression of doctorships. I never saw in this institution the ruin of church and state. I see much more of comedy and farce, than of tragedy in it. My judgment, therefore, is not to be set aside under the pretence of undue heat. But, as I said, though calm, I am in earnest. The usage, though not bad enough to shake our nerves, is one of which we shall do well to rid ourselves. It does no good. It does some harm. It is not very consistent with the spirit of christianity or politeness. Let it go down with other Gothic usages.—We have weaknesses enough of our own, without perpetuating those of our fathers.

ANTI-DOCTOR.

FOR THE CHRISTIAN REGISTER.

MR EDITOR,—Not long since, I was requested "to exchange" with a young gentleman, who has been preaching in a neighboring town to a number, that are dissatisfied with Calvinism, and consider themselves ill used by the orthodox among whom they reside. I readily complied with the request, and the following was the conclusion of one of my sermons.

The public institutions of religion are an incalculable blessing to every community.—Their discontinuance would doubtless be soon followed by most disastrous consequences. He, therefore, who refuses without a very good reason to contribute to their support, is not a friend to the best interests of society.

In this land of liberty, in this age of free, earnest inquiry, there are prevalent great varieties of belief on the doctrines of the Gospel. Not a town or village can be named, where there are not more or fewer individuals of several different denominations. Now it must be claimed and granted that every one has precisely equal liberty with every other one; he may read the Bible, and judge for himself what he ought to believe, amenable only to God, for the use he makes of his liberty. But it is manifest that all cannot be gratified by having in the same town a religious teacher of that sect to which they severally belong. Most of our towns are not populous enough to form more than one "society." It becomes then a highly interesting question, how persons living in such towns, should conduct their religious affairs?

The wish of the majority must of course decide of what Christian denomination, the Pastor shall be. This is the prerogative of superior mnubers; but they are unexcusa-

ble, if they use it so as to oppress or grieve fellow Christians, belonging to the same society, who are of different "sentiments."—It may be very reasonable and proper for every sect and every individual to disseminate, so far as they can by Christian measures, those doctrines which they are persuaded the Scriptures promulge. It may sometimes be the duty of ministers to exhibit and defend from the pulpit their peculiar views of gospel truth. But this they may and should do in such a spirit of candor and kindness, as not necessarily to offend any of their hearers. Warm disputes on the misty points of Theology are not profitable. They generate unkindly feelings, if they do not issue in angry words. And for a preacher to take occasion to vent sectarian rancor, when the people have assembled, on the Lord's day, to worship their common Father, is an impious misuse of the holy time. If, then, there be ministers who delight to deal out invective and anathema, let no Society of Christians ordain them,—they are not ministers of that Gospel, which "is righteousness, and peace, and joy in the Holy Ghost."

The few simple but momentous doctrines, and the sublime moral precepts, which our Lord insisted upon in his discourses and exemplified in his parables, are the themes on which his ministers should generally preach. "To preach Christ is to preach as he did." And if a minister generally selects such topics for his public discourses, those of his hearers who differ from him in sentiment, will listen with patience occasionally to a candid and kind exposition of his peculiar doctrinal views. If they will not so listen, they themselves have not the right spirit. But if a minister makes himself a champion of his sect; and, (disregarding the example of Jesus and the first preachers of Christianity) harps upon those speculative points, on which Christians have ever been at issue, on which he knows that some of his hearers differ from him; and does this in an authoritative, overbearing tone, not hesitating to impute culpable ignorance, or bad motives to those who do not read and think with himself; nay more, if he presume so far as to deny (and the highest presumption it is) the name of Christian to those who hold opinions diverse from the sect to which he belongs; and will not admit them to a participation in the ordinances of Christ, however they may adorn their faith in him by a godly life; I say, if a minister pursue this course of conduct, the union and harmony of his Society will soon be destroyed, bitter feelings of party will be generated, Christ will be put to open shame; and the minister and his abettors must answer for the mischief to the great head of the Church.

In every town not populous enough for several societies, the minority, if treated as fellow Christians, certainly ought to, and I have no doubt in most cases they would, cordially unite for the maintenance of such a pastor as the majority may elect. But no minority, however small, are under obligation to contribute to the support of a man, who continually inveighs against them, and denies them a free enjoyment of their Christian Liberty and privileges No, they may come out from among his flock, and *if they are conscious of having done what they could to preserve peace*, they may with confidence look to the God of peace for a blessing upon their exertions to build up another society, although it be on the ruins of the one they have left.

Our religion indeed requires that we bear abuse without abusing in return; but by no means does it require that we bear abuse, if we can avoid it. We are not forbidden to remonstrate when ill treated. And we may do all we can, consistently with a due regard to the rights of others, to secure the enjoyment of our own religion. Let us sedulously guard our tempers from malice and all uncharitableness—our words from all asperity; and see to it that we resort to no measures to effect our dearest purposes, at which we shall blush before a God of infinite purity.

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CONGRESS OF THE UNITED STATES.

NINETEENTH CONGRESS—FIRST SESSION.

[TO MARCH 4.]

In Senate. Inquiry was ordered, whether supplies for the Navy will be best and most economically made, by purchase or contract.—A bill for a *Uniform System of Militia* was read a first time.—The funeral of Mr Gaillard occupied the principal part of one day in both Houses. The ninetieth Psalm was read in the Senate Chamber, where the corpse was brought, by Rev. Dr *Staughton*, Chaplain of the Senate, who also made a short address to the assembly, consisting of the President of the United States, Heads of Departments, members of both Houses, Judges, &c. The prayer was offered by Rev. Mr *Post*, Chaplain of the House of Representatives.—Mr Randolph made an eccentric speech prefatory to a call on the President for information, touching the principles and practice of the Spanish American States in regard to negro slavery.—Mr *Benton*, after an able speech, reported a resolve, amending the Constitution, so that no Senator or Representative should be appointed to any office until the expiration of the Presidential term in which such person shall have served as a Senator or Representative.

In the House. A bill creating a fund for the use of *Common Schools* in the several states was read twice, and ordered to be printed.—Six members successively offered resolutions for the amendment of the Constitution!—Mr *Minor*, of Pennsylvania, offered a resolution that it is inexpedient to alter the Constitution of the United States, in that part which relates to the election of President and Vice President of the United States.—Inquiry was ordered on the expediency of changing the comparative rate of gold and silver, in the coinage of the United States; also of raising the rate at which the gold coins of foreign countries shall be calculated and received within the United States.—The Committee on the suppression of the slave trade were authorised, if necessary, to send for persons and papers.—A bill was discussed, providing for the erection of a Penitentiary in the District of Columbia.—It was stated that the jail in the city of Washington exhibited "a compound of mismanagement, oppression and wretchedness, altogether without a parallel."—A message was received from the President in relation to the present suffering condition of the Indians in Florida.—

STATE LEGISLATURE.

In Senate. A Resolve passed, appropriating $600 annually for the Executive celebration of 4th July.—The bill concerning Merchants and Factors, after an animated debate passed, 18 to 13.—Mr *Savage*, from a committee, to whom were referred so much of the Governor's message, as relates to Lottery Tickets, and the excise on Retailers, reported that the same be referred to the next General Court—accepted.—Resolved that the Banks, in their next semi-annual returns, state the amount of their capitals, owned by individuals or corporations in Boston.—Owing to disagreement between the two Houses, the Tax Act *was not passed*.—On motion of Mr *Baylies*, the thanks of the Senate were voted to the Hon. Nathaniel Silsbee, the President, for the able, faithful and impartial manner of presiding. To this vote Mr Silsbee made a suitable reply, taking leave of the chair for the last time, as he stated. The Governor prorogued the Legislature, on Saturday last, to the last Wednesday of May next.

In the House. The bill, limiting the liabilities of Stockholders in manufacturing incorporations was, after much debate, indefinitely postponed.—Messrs Stephen White, of Salem, Sherman Leland, of Roxbury, and Bradford Sumner, of Boston, were appointed Commissioners to sit during the recess on the subject of the State Prison.—A bill passed, authorizing the erection of a free bridge, from the bottom of Sea Street to South Boston.—On motion of Mr *Sumner*, the House voted thanks to their Speaker, Hon. Timothy Fuller, for his fidelity and ability as presiding officer. Mr Fuller replied in a suitable manner. The bill in relation to Lotteries passed. It continues the existing laws, reducing the penalty for vending or advertising, to $100 for each offence.—The pay roll was $19,859. The Acts passed this session, 129.

REMARKS.

This Session of the General Court has been unusually long, viz; 60 days. At its commencement, the Governor transmitted a Message of unusual interest, recommending and enforcing a number of important topicks to the consideration of the Legislators. A variety of measures, have been proposed and discussed in both Branches. Some laws have been enacted of great utility. We propose to give a brief view of the business acted upon.

Of the 129 acts passed, 21 were for Manufacturing companies; 7 to incorporate holders of Real Estate; 5 to incorporate Schools, &c.; 6 to incorporate Insurance Companies, &c.; 4 to incorporate Banks; 8 relating to existing Banks; 9 relating to the administration of Justice; 4 relating to the preservation of Fish; 12 relatiug to new and old Turnpikes; 9 for the incorporation of Towns and matters connected therewith; 3 for Charitable Societies; 13 incorporating Religious Societies, &c.; 2 for change of names; 3 for Bridges; 2 for Canals; 2 for Railways; and 19 for miscellaneous objects. Of these acts, only 24 are of a public nature; all the rest relate to private incorporations, or matters of local interest. And of the above 24 they are chiefly on matters of minor consideration. The only laws of a public nature, interesting to the Commonwealth at large, are the following.—*For erecting another building within the limits of the State Prison; to establish the rate of Interest, and to restrain the taking of excessive Usury; relating to Lotteries; and further, to provide for the instruction of youth.*

The laws last mentioned will be of great practical benefit. It is proposed to erect a *Prison* capable of confining 300 prisoners in solitude, except when at work. The plan of the celebrated Prison at Auburn, N. Y. will probably be adopted. This measure will correct *one* great evil in our present Penitentiary. The Board of Commissioners, appointed by the Legislature to sit during the recess will, we hope, inquire into other abuses, and propose thorough remedies. The People are awakened to the absolute necessity of adopting a better system, and Legislators will not be true to the trusts committed to them, if they do not avail themselves of the light of experience, and conform Prisons, in architecture, police, and superintendance, to the only effectual modes of punishment and reformation.—*Money* may now be hired at any interest, without endangering the loss of the principal. Unprincipled borrowers cannot now turn round upon those who have loaned them money in their necessities, and threaten them with the loss of their whole demands on an accusation of Usury. The interest only can be put in jeopardy by taking an excessive rate. We do not apprehend extensive injury to unwary borrowers by the passage of the new law, as simpletons will ever have facilities for losing their money, and no law can protect them against their own folly.—We rejoice in the continuance of the prohibitions against the sale of *Lottery Tickets*, under a reduced penalty. The voice of the community is against these modes of raising money, by stimulating bad passions, and lessening the honest industry of the people.

We could have wished that an alteration had been made in the law, making Stockholders of Manufacturing Corporations liable in their individual capacity, that further inquiry and surveys had been authorized on the subject of Canals and Rail Ways, and that some other measures so ably discussed in both Houses, had been matured into laws. Our Legislators merit the thanks of their constituents for the good devised and accomplished. Had they perfected all that the state of the times demanded, there would have remained little occasion for succeeding sessions, and future displays of zeal and eloquence, which though they sometimes retard public business, serve to train up young politicians, and to produce the virtue of patience in veteran Legislators.

FOREIGN INTELLIGENCE

Greece. The following is an extract from a letter from Capt. Nicholson, of the U. S. Navy to a gentleman in New York. It gives, the reader will perceive, a melancholy account of the situation of the Greeks.

U. S. ship Ontario, at sea, Mediterranean, Jan. 1st, 1826—off Algiers.

The situation of the Greeks is so deplorable since the proclamation of England, that I scarcely know what to say to you. I was at Hydra on the 7th Dec. and on the 12th off Navarino. I spoke two of the Greek cruisers from off Missolonghi on the 7th, which place was still in their hands. It was invested by land as well as by sea. The Captain Pacha with 115 sail of several sizes, from 15 frigates down even to a steam-boat, on the sea side, and Ibrahim Pacha with about 15,000 troops, on the land side. The Greeks had made an unsuccessful attack with their fire ships, and had been compelled to haul off with the loss of one of them. The irregular Greeks had likewise made an attack upon Ibrahim Pacha, nothing of consequence was the result. The Greeks acknowledge the loss of 70 killed. The Turks it is said lost 150—no quarters given on either side. The Greek squadron had withdrawn to Hydra, to get other reinforcements, deeming an attack at this time impracticable, with any chance of success. I fear indeed without some especial good fortune, that they will be destroyed or will have to fly their country, for the Turks will not hear of a truce or peace; destruction *in toto* is all they will listen to, for to lay their arms down and unconditionally submit will amount to loss of heads, for not one would be spared by their inveterate masters.

You have no idea of the wretched situation of this devoted people; yet are they so infatuated that their precarious situation does not serve to unite them—faction still rules supreme. Money is alone the talisman to govern them, and it is the God of their idolatry, all wish to possess this magnet, it appears to be born with them and has been so for ages and I fear will long continue so.

Ev. Post.

The report from Philadelphia, of the receipt of official accounts of the abdication of the Emperor Constantine, turns out to be the mere *echo* of former contradicted accounts.

Santa Martha, [*Colombia*] Feb. 10. The Colombian squadron at Carthagena is in forwardness, and the secret expedition will sail with all despatch. It is said Bolivar, with 10,000 men of his victorious troops were daily expected at Carthagena.

"Gibraltar, Jan. 14. A few days since Capt. Nicholson, of the U. S. ship *Ontario*, addressed a complimentary letter to Capt. Phillimore, of his Britannic Majesty's ship *Thetis*, thanking him for the assistance and protection he afforded to those unfortunate Americans whose vessels were driven ashore in the late gale; and received a very grateful reply, in which Capt. P. says, he fears his services have been too highly rated; that he had done no more than his duty; that under similar circumstances, the Americans have often assisted English ships; and that the kind assistance Capt. N. had so lately given to the British ship of war *Gannett*, (which had grounded near Smyrna) must ever be fresh in the recollection of every British officer.

DOMESTIC INTELLIGENCE.

The House of Delegates, of Maryland have passed a bill to authorise the sale of the tickets of Mr Jefferson's lottery. They have also passed a bill to establish a Board of Public Works; and a bill is before them to appropriate two millions of dollars, to be placed at their disposal.

Supreme Court. All the Judges of the Supreme Court of the United States have been present for several days.

Governor Cass. We learn that there is a probability that Governor Cass will be appointed one of the Judges of the Supreme Court of the United States.

Maryland.—The bill to amend the constitution of this state, so as to provide for the election of Governor by the people, and to abolish the Executive Council, which some time ago passed the House of Delegates, has passed the Senate. It has to be passed upon again at the next Session of the Legislature; and, if again sanctioned, as it now has been, will become a part of the constitution of the state.

Salem, March 7.—"Boston, Dec. 13, 1725.—On Monday last, died here, Mrs Ann Pollard, in the 105th year of her age, and on Thursday last, was decently interred. She left of her offspring 130."

The above, from an old Boston paper, re-appears in the Boston News-Letter and City Record of the 25th Feb. The following is the substance of an anecdote of the same lady, which was related more than once by the Rev. Mr William Balch, of Bradford, who graduated at Harvard College 1724, to a son and a grand daughter; from whom our friend, who communicates this, received it:—Mr B. while a member of the college, went over with a classmate to Boston to dine. After dinner, his host invited them to wait and see a curiosity, which being agreed to, the former went out, and returned leading a woman by the name of Pollard, who was above one hundred years of age, and still retained her faculties. She sat down and took a pipe with them; told them she came over in one of the first ships that arrived at Charlestown; that in a day or two after her arrival, on account of the water there being bad, a number of the young people, including herself, took the ship's boat to cross over to Boston; that as the boat drew up towards the shore, she, (being then a romping girl,) declared she would be the first to land, and accordingly, before any one, jumped from the bow of the boat on to the beach; and was, moreover, according to her own statement, and the belief of Mr B. *the first European female that stept her foot on Boston ground.* She described Boston as at that time very uneven, abounding in small hollows and swamps, and covered with blue berry and other bushes. *Gaz.*

U. S. Mint. The coinage effected within the year has amounted to $1,785,894; consisting of $5,178,760 pieces of coins, viz.

Of gold coins,	33,494 pieces, making	$156,385
Silver,	3,621,166	1,564,583
Copper,	1,524,100	14,926
		$1,735 894

The gold coins of the last year have exceeded that of 1824, by the sum of $63,185; of this excess it may be interesting to observe, a very sensible portion consists of gold bullion derived from North Carolina, the value of the deposites received from that quarter, within the year, having been nearly 1700; more than three fold the amount from the same source in any previous year since 1804.

The value of the gold bullion received from other quarters, within the last year, may, with a sufficient approximation to accuracy, be stated at $45,000 from Africa, and $75,000 from Mexico, South America, and the West Indies, leaving about $19,000, derived from other sources, not ascertained.

The Steam Boats commenced running on Thursday from Providence to New York.

Two Physicians at Lynchburg, Va. were lately called to visit a child which had taken by accident a large dose of laudanum. After using strong emetics without effect, they used the stomach pump, and by this difficult and delicate operation, produced relief, and a speedy recovery was exepected.

A society has been formed in Dublin for the improvement of the Irish peasantry, the foremost supporters of which are the Quakers.

The whole public debt of the United States scarcely exceeds one half of the annual interest on the funded and unfunded debt of Great Britain!

The first number of the *Merrimack Journal*, printed at the new town of Lowell, late East Chelmsford, has reached us. We perceive in it a warrant for the first town meeting.

The sixth day of April is to be observed as a day of fasting &c. in Maine.

In New Hampshire, the Fast will be on the 13th April.

The city Inspector of New York reports the death of 117 persons during the past week. Of these, 41 were men, 30 women, 23 boys, and 23 girls.

The unsold, surveyed lands owned by the United States exceed 25 million acres.

Bolivar.—He is a very small thin man, with the appearance of great personal activity; his face is well formed, but furrowed with fatigue and anxiety. The fire of his quick black eye is very remarkable. He wears large mustachios, and his hair is dark and curling. After many opportunities of seeing him, I may say I never met with a face which gave me a more exact idea of a man. Boldness, enterprise, activity, proud impatience, and a persevering and determined spirit, are plainly marked upon his countenance, and expressed by every motion of his body.

A library has been opened in Philadelphia, for the benefits of blacks, who are entitled to the use of it on paying 52 cents annually, in weekly payments of one cent.

General Jasper Ward, one of the Judges of an inferior Court in the State of New York, has anticipated an expulsion from the Senate by resigning his seat. He had been guilty of improper conduct in procuring the passage of a law at a previous session.

Jews. The Jews in Charleston, S. C. propose *reforming the worship of their Synagogue.* While they profess to promote true principles of Judaism, according to its purity and spirit, they intend a part of their religious ceremonies shall be pronounced in the vernacular language of the country, to shorten the period of service, and that sermons shall be delivered in the English language. The Legislature has incorporated the association, which is called the Reformed Society of Israelites, and a pamphlet has been issued illustrating the objects of the Institution.

House of Refuge. The citizens of Philadelphia have had a public meeting for the purpose of establishing a House of Refuge for youthful delinquents. Chief Justice Tilghman presided. Articles of association were adopted.

Magdalen Society in Philadelphia. At the annual meeting of this Society, Feb. 14, Bishop White in the chair, an interesting Report was made by the managers. The institution appears to us to be feebly supported, and of doubtful tendency. The labour of the inmates yields about one quarter of the amount of the expenses. Some instances of decided reformation are adduced, and cases of hypocrisy, and return to guilt after seeming reformation, are related.

We cannot but repeat the observation often made that these institutions do great dishonour to the worthy name of *Mary Magdalen*, after whom they are called, as so far from being a woman of bad or doubtful character, she was unquestionably a lady of affluence, virtue and piety.

Ohio Canal. This splendid project is advancing with great speed, it appears, by the Commissioners' last Report, just published. The estimates exceeded the actual contracts. The people are sanguine of the ultimate success of this great enterprise. Opposition is almost silent.

Bibles in Ohio. It appears by the *Western Courier*, a paper printed in Ravenna, Portage Co. formerly part of the Connecticut Western Reserve, near Lake Erie, that measures have been taken to ascertain the deficiency of the scriptures throughout the country. From 14 towns, of 998 families, 42 have not a fragment of the Bible, and 130 have nothing *more* than fragments.

National Philanthropist. A new paper, of this title, edited by Rev. William Collier, of the Baptist denomination, has just been issued. It is devoted to the suppression of intemperance and its kindred vices, and to the encouragement of general morality. It is to be printed every Saturday.—Price $3, with a discount of 50 cents to those who pay in three months No. 1, in appearance and matter, is creditable to the editor.

Missionary Herald. The number for March is published. It contains a variety of interesting foreign and inland intelligence. The information from the Sandwich Islands continues to give great satisfaction. The converts to christianity increase, and include the principal natives. The printing press is in full operation, and spelling-books, tracts, catechisms, &c. appear to be read with avidity.—There is a long account of Mr Brigham's journey from Buenos Ayres to Mendoza and Chili, including observations relating to the face of the country, animals, birds, people, &c. Very little religious information is communicated, and Mr B. complains of the difficulty of getting correct intelligence of any kind. He had proceeded to Mexico. Some account is given of the state of the native Press in India, and of a controversy among the patrons of the British and Foreign Bible Society on the propriety of circulating the Apocrypha. The celebrated catholic, Dr Van Ess, had petitioned that the Apocrypha might be circulated among those who would not receive the scriptures without those books, as the Roman Catholics, and many in the Greek Church, regard the Apocryphal books as inspired. A large and highly respectable committee was appointed to take the subject into consideration, who reported a resolution which was a adopted, that the funds of the society be applied to printing the scriptures *exclusive* of the books termed Apocryphal.

The *Herald* therefore states that the sacred volume as distributed by the society, will henceforth contain nothing but divine truth, *nothing but what is acknowledged by all christians to be such.*—Domestic intelligence is given, some of it of a highly objectionable character. We allude to the sudden death of a young woman as she was about setting out to see General Lafayette in Salem. The reader is made to suppose that God struck this young person with instant death to serve as a salutary caution to the thoughtful not to permit the parade and excitement of Lafayette's entry into Salem to estrange them from the revival, which was taking place in that town at the time!

Fire. the large shoe store of Mr Nathaniel Faxon, between Ann street and Faneuil Hall, with a large stock, were consumed on Thursday evening.

TO CORRESPONDENTS.

Q. E. D. is welcome, and shall appear in our next.

Evangelicus is necessarily deferred.

Shall we hear no more from *A Country Schoolmaster?*

DEDICATION.

St Thomas Church, the new Gothic edifice, at the corner of Broadway and Houston streets, New York, was consecrated to the worship of Almighty God, on Thursday, 23d February, by the Right Rev. John Henry Hobart, D. D. Bishop of the Protestant Episcopal Church in that state.

MARRIAGES.

In this city, Mr Barzillai Homes, merchant, to Miss Mehitable Rice.

On Thursday evening, by the Rev. Mr Dwight, Mr John D. Freeman to Miss Susan Tyleston.

By Rev. Mr Barrett, Mr Charles A. Hamilton, of Worcester, to Miss Eliza A. Porter.

In Springfield, Mr Henry Sterns to Miss Sophia, daughter of the late James S. Dwight, Esq.

DEATHS.

On Wednesday morning, Samuel Blagge, Esq. aged 64, whose late trial before the Senate, excited the anxiety of numerous friends, and whose honorable acquital confirmed his fellow citizens in their estimate of his character.

In Brookline, Major Asa Whitney, aged 44.

In Roxbury, Samuel Wait, Esq. aged 65.

In Roxbuy, Mr Thomas Dudley, aged 43.

In Milton, Mrs Avis Davenport, wife of Mr Wm D. aged 75.

In Salem, Mrs Elizabeth Peirce, widow of the late Capt. Geo. Peirce, and daughter of Capt. Stephen Webb, aged 39; Mrs Ann Allen, aged 54.

In Hanson, the Rev. George Barstow, aged 51.

In Truro, on the 12th Jan. Mrs Apphiah Rich, aged 59—a bright example of the Christian character, remarkable for her patience and resignation to divine will in severe affliction. Death to her had no terrors. At the moment of dissolution, she closed her eyes with her own hand. Blessed are the dead who die in the Lord.

In Northborough, Miss Nancy Williams, second daughter of Stephen Williams, Esq. aged 23.

In Wareham, on the 3d inst. Brigadier General Israel Fearing, in the 79th year of his age.

In Westford, widow *Betty Fletcher*, aged 95.—She lived to say, arise daughter, go to thy daughter, for thy daughter's daughter hath a daughter—she had 13 children, 114 grand and great grand children—over 80 of her connexions followed as mourners to the grave. She retained her sight and memory till her death—was beloved and respected by all who knew her, and left a character worthy of all to imitate.

In Manchester, William Tuck, Esq. in the 87th year of his age, a patriot of '76.

In Springfield, by falling through the ice, Mr Reuben Sherman, of Brimfield, aged 26.

In Conway, Mrs Bean, aged 100 years.

In Bartlett, N. H. Mrs Joanna Deering, aged 100 years, 4 months and 17 days. She retained her senses to the last.

In Saco, Major Samuel Nye, aged 48.

In Falmouth, Maine, suddenly, Mrs Elizabeth, wife of Rev. Wm. Miltimore, aged 54.

In Hampden, Maine, Isaac Robinson, aged 85.

In Hartford, Conn. S. Putnam Waldo, Esq. grandson of the late Major General Israel Putnam, aged 43.

In New Brunswick, N. J. Dr Selah Strong Woodhull, Professor in the Theological Seminary of the Reformed Dutch Church, and in Rutters' College, in the 40th year of his age.

In Washington, Henry Forrest, Esq. of the Treasury Department, aged 54.

Mr Bradford's next Lecture will be Sabbath evening, at the usual place and hour. On *Prophecy.*

TYPE FOR SALE.

At this Office, 300 lbs. Long Primer, and 200 lbs. Brevier, on which the Christian Register is now printed. They will be sold very low,—probably at the price offered by the purchaser,—if applied for immediately. March 11.

CHRISTIAN REGISTER.

COMPLETE Sets of the Christian Register, from the commencement of the work, may be obtained at 81 Washington street. march 11

LITERARY SEMINARY FOR YOUNG LADIES.

THE Seminary of the subscriber will be removed on Monday the 20th of the present month, to the School Room now occupied by Mr. Benjamin C. C. Parker. The same branches will be taught here that are usually taught in High Schools; and the patrons and friends of Mr. Parker are referred to him for the character of the instruction that will be given.

Belonging to the Seminary is a Cabinet of Minerals—a pair of Globes—an Orrery—an Air Pump—an Electrical and other apparatus needed in making the most interesting experiments in Natural Science; and one afternoon each week will be appropriated to the use of them. Five hours every morning will be devoted wholly to Study, Penmanship, and Recitations; and a Female Instructor of approved qualifications, three afternoons in each week, will give instruction to such as desire it, in Drawing and Plain and Ornamental Needle Work.

PRICE OF TUITION.

Common Branches, $12 per Quarter,—Latin, French, Natural Science, with the Illustrations,—also the different Higher and Ornamental Branches, $18 per Quarter. J. L. BLAKE.

Boston, March 10, 1826.

P. S. He has for sale, at a low price, a number of School Desks and other School Room Furniture. march 11

THE PRECEPTS OF JESUS.

FOR SALE at the Office of the Christian Register, 81 Washington street, "The Precepts of Jesus, the Guide to Peace and Happiness." To which are added, the First and Second Appeal to the Christian Public, in reply to the Observations of Dr. Marshman, of Serampore. By Rammohun Roy of Calcutta. This work has been often alluded to in this paper. It has been lately published by Mr. Barnabas Bates, of New York, and is now offered for sale in this city. march 11

BEAN'S ADVICE.

THIS work has been much used as a marriage present by clergymen. It was written by a clergyman of the church of England, and is approved by Christians of all denominations. It may be obtained on very reasonable terms, by the quantity, at 81 Washington Street, neatly half bound in morocco. march 11

THE CHRISTIAN EXAMINER.

JUST Published at 81, Washington-street, *The CHRISTIAN EXAMINER, and Theological Review*, for January and February.

CONTENTS.

Editor's Address.

Miscellany. Are the Christian Rites more Holy than the Weekly Services of the Sanctuary?

The Beginning and Perfection of Christianity.

Collections. From the Works of Bishop Hall.

Poetry. Evening prayer at a Girls' School, Invocation to the Supreme Being.

Review. Art. 1.—A Treatise on Christian Doctrine, compiled from the Holy Scriptures alone. By John Milton.

Intelligence. American Unitarian Association Scientific Library. Exertions for Soldiers and Sailors. Christian Register. Church Register.

Notices of Recent Publications. Prayers for the use of Families. Daily Devotions. Hints on Early Education. American Journal of Education. Hints on Family Religion.

Dedications. Ordinations. To Readers and Correspondents. March, 4.

SUPPRESSION OF INTEMPERANCE.

JUST Published at 81 Washington street, "An Address delivered before the Massachusetts Society for the Suppression of Intemperance, at their Annual meeting, May, 1825. By John Ware, M. D. march 4.

NEW AGENTS FOR THE CHRISTIAN REGISTER.

William Howe, *New-Bedford, Mass.*
Perez Crocker, *North Bridgewater*, do.
Daniel Kilby, *Eastport, Maine.*

DEPOSITORIES OF THE American Unitarian Association.

Boston, DAVID REED, General Agent, 81 Washington Street.

Massachusetts. *Salem*, J. R. Buffum. *Concord*, John Stacy. *Hingham*, David Andrews. *Plymouth*, A. Danforth. *Yarmouth*, H. G. Thacher. *Worcester*, C. Harris. *Northampton*, Cephas Clapp. *Springfield*, Elisha Edwards. *Greenfield*, J. A. Saxton.

New Hampshire. *Concord*, J. B. Moore. *Portsmouth*, J. W. Foster. *Keene*, John Prentiss. *Amherst*, S. L. Benden.

Maine. *Hallowell*, Glazier & Co. *Brunswick*, Ethan Earle. *Eastport*, Daniel Kilby.

Connecticut. *Brooklyn*, S. J. May.

New York. *New York*, Barnabas Bates.

Pennsylvania. *Philadelphia*, R. H. Small.

South Carolina. *Charleston*, M. L. Hurlbut.

Poetry.

VANITY OF EARTHLY THINGS.

The dew-drop in the morning,
That glitters on the rose;
The gorgeous cloud adorning
Day's soft and silent close;

The wreathed smoke ascending
In winter's frosty air;
The brilliant gems depending,
The ice-clad branches bear;

The echo of the mountain,
That dies amid the trees;
The murmuring of the fountain,
Lost in the fitful breeze;

The fragrance flowers are flinging
The summer garden o'er;
The notes the lark is singing,
When heavenward he doth soar:

All these are transitory,
And but a moment live;
And such is human glory,
That doth vain man deceive.

Its pageant that imposes
So much upon the eye,
Evanishing, discloses
Its empty vanity.

All earthly things are fleeting,
However bright they seem;
Yet still we love their cheating,
And still enjoy the dream.

Ah! soon from death awaking,
Eternity's broad light,
Awful, upon us breaking,
Shall clear our mental sight.

To earth's false joys alluring,
Our hearts no more be given;
All solid bliss enduring
Is found alone in heaven.

U. S. Literary Gazette.

NARRATIVE.

THE WISE MAN.

Frederic and Philip, with their sisters Julia and Kate, were amusing themselves together one evening while their father and mother were engaged in conversation. The children paid no attention to what passed, till Philip, (who was very lively and inquisitive,) happened to hear his father say, of some person he was speaking of, that he might be truly called a wise man. These last words, which were uttered emphaticaliy, struck his attention.

"A wise man!" said he to his brother and sisters; "who is that, I wonder, that papa can be talking about?" "No body that we know, you may be sure," replied Kate.—"No, but papa knows him, and I should like to know him very much," said Philip; and he began to conjecture what kind of a person this wise man must be. He thought of the seven wise men of Greece; but he did not imagine there were any of that sort in his own country. As soon as there was a pause in the conversation, he asked his papa what this wise man's name was, and where he lived. "He lives," replied his father, "not very far off; and his name is Johnson."

"Johnson! O, some relation to Dr Johnson, no doubt," said Frederic.—"That is more than I know," answered his father; "but if you are so curious to see a wise man, I will promise to take you all to call upon him to-morrow morning."

Philip and the rest thanked their papa for this promise; and very much pleased they were at the thought of it.

The next morning the children talked much of their expected visit; and wondered they did not hear their father give orders for the chaise.

"How many miles off is it, papa?" said Philip.

"Not half a mile," said his father.

Philip. Not half a mile! Well now, I had no idea that there was, what one could call a wise man living any where here abouts.

Frederic. No more had I.

Julia. I think I know where he lives:—dont you know that old fashioned looking house, just off the common, with tall narrow windows, and a high wall all around it, where they say a very old gentleman lives all alone? that is the place I dare say.

Philip. We shall find him up to his elbows in old dusty books, I'll engage.

Frederic. Or perhaps with globes and glasses, and all sorts of apparatus.

Philip. He will not be very well pleased, I am afraid, to be interrupted in his studies by us.

Julia. For my part, I shall take care not to speak one word while we are in the room.

Kate. And so shall I.

Philip. I hope he will not ask us any questions.

Frederic. O, as to that, you may depend upon it he will not notice one of us; perhaps not so much as know we are there.

Kate. I am afraid I shall laugh.

Philip. Laugh! if you do though, we shall all get turned out, every one of us, depend upon it.

On these remarks their papa made no comment; he only smiled occasionally; and at length bade them make ready to accompany him on his visit to the wise man. When they set off, Julia was much surprised that he passed the turning leading to the common, and kept straight on towards the town. "Now I have no idea who in the world it can be," said she. When they entered the town, they looked at most of the principal houses as they passed, expecting to stop every instant. "*Doctor Somebody*;" said Philip, endeavoring to read the name on a brass plate,—"this is it I dare say." But no; his father passed on, and soon turned down a narrow street, where the dwellings were of a humbler description; and knocked at the door of a mean looking house. A plain middle aged man opened it, and courteously invited them to enter. "Papa has to call here first, for something," whispered the children to each other. He ushered them into a small parlour, where his wife was sitting at needle-work; while three little girls, her daughters, were seated on a form before her, reading their lessons. The room was in perfect order, and the mother and her children were neatly dressed. The only decorations of the apartment were two or three maps; and a few portraits of some of the old divines, and other pious ministers, on the wall.

The young folks listened to the conversation which their father entered into with these persons; and they quickly perceived, (for these children were well taught and could discriminate,) that they conversed sensibly, and that their father, although much their superior in education, regarded them with respect. After a few minutes thus spent, their papa told the master of the house that he would not detain him any longer from his employment; but that he had taken the liberty of bringing his children with him, in the hope that he would allow them to look on for a little time, while he was at work; it would be, he said, both amusing and instructive to them, as they had never had an opportunity of seeing that operation before. To this request he most obligingly acceded; and, with a look of great good nature at the young folks, immediately conducted them to the uppermost room in the house, in which he carried on his business. It was a light, airy apartment; and there was a pleasant view of the adjacent country from its long low window. The children were much interested in watching the process, and in listening to the intelligent explanation he gave them of his trade; for he was a very ingenious mechanic; and he told them many things which they had never heard before.

When their curiosity was a little satisfied, they began to look around the room, where their attention was attracted to a few shelves containing his small library. Upon examining the titles of the books, they found that several of them treated of subjects more or less connected with his own line of business. There were, however, a few of a more general nature, and such as the children were surprised to see in the possession of so plain a man. But the greater part of the collection were well-chosen books of divinity; with a Bible, which had the appearance of being well read. They now again listened to the stranger's discourse with their father; and were struck with the mild and pleasing expression of his countenance, when he was telling him how happily his hours passed in that solitary chamber.

"I often think, Sir," said he, "that I cannot be sufficiently thankful that my calling is of a nature that allows me so much retirement, and opportunity for thinking; so that while I am labouring for the meat that perishes, I am also able to seek after that which will endure to everlasting life. Indeed, Sir," continued he, "I am a happy man. The cheerful hope of another life is surely enough to make a man unspeakably happy. In addition to this, God is pleased to give me many comforts to render this life pleasant to me.—I have a wife like-minded with myself; and when my working hours are over, I want no other recreation than that of going down to her and our dear children, whom it is our delight to train up, as far as we are able, to wisdom and virtue. I have great pleasure in reading to her and to them such books as we possess; and thus we increase our little stock of knowledge, as opportunity allows. But, Sir, though I mention these things, my happiness, I trust, does not depend upon them; but is fixed upon that good hope which sweetens comfort, and softens every trial."

The father and his children were pleased with their visit; which, for some time after they took leave, formed the subject of their conversation, until Philip suddenly perceiving that they were on their return home, exclaimed, "But, are not we going to see the wise man?"—"My dear," said his father, "we have but just left him."—"What, was *that* the wise man?" said all the children at once.

Father. That was the person of whom you heard me say last night, that he was a truly wise man.

Philip. But, papa,—I thought—

Father. Well, what did you think?

Philip. Why, although he appears very good, and happy, and industrious, and all that, yet he certainly is not at all the kind of person we expected to see.

Frederic. No, not at all.

Father. I cannot help that; and I still think that what I said of him was perfectly correct. What kind of a person did you expect to see?

Philip. Why, papa, we thought he would at least be a scholar, you know, with his head stuffed full of Latin and Greek; or a philosopher, or an author, or something of that sort.

Father. You mean, that you expected to see a learned man, or a clever man; but that was your own fault; I promised you no such thing. Are you not aware, children, that a man may be learned, or clever, or both, without being wise; and that a man may be wise who is neither the one or the other?

Frederic. Yes, wise in some things.

Father. Wise in every thing with which he has to do.—Can you recollect, Frederic, that definition of wisdom we met with the other day?

Frederic. Something of this sort, was it not?—that "wisdom consists in employing the best means for the attainment of the most important end."

Father. Very well. Then I think we have unquestionably seen a wise man this morning. You heard from himself the grand object of this good man's pursuit; and this must by every one be allowed to be the most important of all objects. He aims at nothing less than eternal life; and to this end, he appears to employ the best means; such as God himself prescribes. And this wisdom, which is from above, teaches him to conduct himself wisely in all the relations of life. He is wise as a tradesman;—being honest and industrious; and exerting his ingenuity in his calling, as a talent which God has given him; so that he is one of the most ingenious mechanics in the neighbourhood. He is wise as a neighbour;—living in peace and charity with all around him. He is wise as the master of a family;—being contented with such things as he has, never attempting to vie with his superiors, nor aiming to be thought what he is not. He showed himself to be a wise man, by choosing for a partner a wise woman, that is, a pious and prudent woman. And he conducts himself wisely as a husband and a father—guiding his house with discretion, and training his children to tread in his own steps. He eminently displays also one of the invariable characteristics of true wisdom, by his modest and unassuming deportment. But above all, and as the cause of all, this man is wise, in making it his chief concern to be a christian, not merely by profession, but in earnest. His religion, you see, is of the true sort. It not only gives him a hope of being happy hereafter, but it makes him happy now. It shines in his face, and reigns in his dwelling. In that solitary room, where many would think it a punishment to pass an hour, he enjoys, daily, the high honour and happiness of holding communion with his Maker, while the noisy world below are disquieting themselves in vain, with every passing vanity. And in his daily walk and conversation he has this testimony, that he pleases God.

Now, children, have I not performed my promise?—tell me, if you have not seen, according to the strictest sense of the word, A WISE MAN? *Miss Taylor.*

EDUCATION.

DECEPTION.

The practice of deception is one of those vices of education that are most early introduced into the treatment of youth.

If the nurse find a difficulty in pursuading the child to go to sleep, she will pretend to go to sleep along with it. If the parent wish his youngest son to go to bed before his brothers, he will order the elder ones up stairs, with a permission to return as soon as they can do it unobserved. If the mother is going out for a walk or a visit, she will order the child upon some pretended occasion to a distant part of the house, till she has made her escape.

It is a deception too gross to be insisted on, to threaten children with pretended punishments, that you will cut of their ears; that you will put them into the well; that you will give them to the old man; that there is some body coming down the chimney to take them away.

Nothing tends more effectually to poison morality in its source in the minds of youth, than the practice of holding one language, and laying down one set of precepts, for the observation of the young, and another of the adult. You fall into this error if, for instance, you require your children to go to church and neglect going yourself, if you teach them to say their prayers as a badge of their tender years, while by yourself, the duties of devotion are never performed.

The usual mode of treating young persons, will often be found to suggest to children of ardent fancy and inquisitive remark, a question, a sort of floating and undefined reverie, as to whether the whole scene of things played before them be not a delusion, and whether in spite of contrary appearances, they are not a species of prisoners, upon whom their keepers have formed some malignant design, which has never yet been properly brought to light. The line which is ordinarily drawn between men and children is so forcible, that they seem to themselves more like birds kept in a cage, or sheep in a pen, than like beings of the same nature. They see what is at present going on respecting them; but they cannot see what it means, or what it is intended to terminate.

Rousseau has fallen into the common error in the point we are considering. His whole system of education is a series of tricks, a puppet show exhibition, of which the master holds the wires, and the scholar is never to suspect in what manner they are moved.—The scholar is never to imagine that his instructor is wiser than himself. They are to be companions; they are to enter upon their studies together; they are to make a similar progress; if the instructor drop a remark which facilitates their progress, it is to seem the pure effect of accident. While he is conducting a process of the most uncommon philosophical research, and is watching every change and motion of the machine, he is to seem in the utmost degree frank, simple, ignorant and undesigning.

The treatise of Rousseau upon education is probably a work of great value. It contains a series of important speculations upon the history and structure of the human mind; and many of his hints and remarks upon the direct topic of education, will be found of inestimable worth. But in the article here referred to, whatever may be its merit as a vehicle of fundamental truths, as a guide of practice it will be found of the most pernicious tendency. The deception he prescribes would be in hourly danger of discovery, and could not fail of being in a confused and indistinct manner suspected by the pupil; and in all cases of this sort a plot discovered would be of incalculable mischief, while a plot rejected could have little tendency to harm. *Godwin's Inquirer.*

FRANKNESS.

There can be few things of higher importance in the education of youth, than inspiring them with frankness. What sort of an idea must we form to ourselves of a young person, who regards his parent or instructor as a secret enemy, or as an austere censor, and who is solicitous, as much as possible, to withdraw all his actions and thoughts from his observation? What sort of education must that be, where the thing pressed by the youth upon his confident with the most earnest importunity is, Do not let my father know any thing about it? It is worthy of observation, how early some children contract a cunning eye, a look of care and reserve, and all the hollow and hypocitical tricks and gestures, by which the persons who have the care of them are to be deceived and put upon a wrong scent.

The child that any reasonable person would wish to call his own or choose for the object of his attachment, is a child whose countenance is open and erect. Upon his front sit fearless confidence and unbroken hilarity. There are no wrinkles in his visage and no untimely cares. His limbs, free and unfettered, move as his heart prompts him, and with a grace and agility infinitely more winning than those of the most skilful dancer. Upon the slightest encouragement, he leaps into the arms of every thing that bears a human form. He welcomes his parent returning from a short absence, with a bounding heart. He is eager to tell the little story of his joys and adventures. There is something in the very sound of his voice, full, firm, mellow, fraught with life and sensibility; at the hearing of which my bosom rises, and my eyes are lighted up. He sympathises with sickness and sorrow, not in a jargon purposely contrived to cajole the sufferer, but in a vein of unaffected tenderness.—When he addresses me, it is not with infantine airs and in an undecided style, but in a manner that shows him fearless and collected, full of good sense, of prompt judgment, and appropriate phraseology. All his actions have a meaning; he combines the guilelessness of undesigning innocence with the manliness of maturer years.

It is not necessary to contrast this character with that of a child of an opposite description, to demonstrate its excellence.—With how ill a grace do cares and policy sit upon the countenance of an infant? How mortifying a spectacle, to observe his coldness, his timidity, the falseness of his eye, and the perfidy of his wiles! It is too much to drive the newly arrived stranger from human society, to inspire him with a solitary and self-centred spirit, and to teach him to fear an enemy, before he has known a friend. *Ibid.*

VARIETIES.

MILTON.

The following is an extract from the admirable review of Milton's work, written by Dr Channing, and inserted in the last Christian Examiner.

We are unable within our limits to give a sketch of Milton's strong reasoning against the Supreme Divinity of Jesus Christ. We must, however, pause a moment to thank God that he has raised up this illustrious advocate of the long obscured doctrine of the Divine Unity. We can now bring forward the three greatest and noblest minds of modern times, and we may add of the christian era, as witnesses to that Great Truth, of which in an humbler and narrower sphere, we desire to be the defenders. Our Trinitarian adversaries are perpetually ringing in our ears the names of Fathers and Reformers. We take MILTON, LOCKE and NEWTON, and place them in our front, and want no others to oppose to the whole array of great names on the opposite side. Before these intellectual suns, the stars of self-named orthodoxy "hide their diminished heads."—To these eminent men, God communicated such unusual measures of light and mental energy, that their names spring up spontaneously, when we think or would speak of the greatness of our nature. Their theological opinions were the fruits of patient, profound, reverent study of the scriptures. They came to this work, with minds not narrowed by a technical, professional education, but accustomed to broad views, to the widest range of thought. They were shackled by no party connexions. They were warped by no clerical ambition, and subdued by no clerical timidity. They came to this subject in the fulness of their strength, with free minds open to truth, and with unstained purity of life. They came to it, in an age, when the doctrine of the Trinity was instilled by education, and upheld by the authority of the church, and by penal laws. And what did these great and good men, whose intellectual energy and love of truth have made them the chief benefactors of the human mind, what, we ask, did they discover in the scriptures? a triple divinity? three infinite agents? three infinite objects of worship?—three persons, each of whom possesses his own distinct offices, and yet shares equally in the godhead with the rest? Oh no! scripture joned with nature and with that secret voice in the heart, which even idolatry could not always stifle, and taught them to bow reverently before the One Infinite Father, and to ascribe to Him alone supreme, self-existent Divinity.

WILLIAM PENN, A UNITARIAN.

Before I shall conclude this head, it is requisite I should inform thee, reader, concerning the origin of the trinitarian doctrine.—Thou mayest assure thyself, it is not from the scriptures nor reason, since so expressly repugnant; although all broachers of their own inventions strongly endeavour to reconcile them with that holy record. Know then, my friend, *it was born above three hundred years after the ancient Gospel was declared;* it was conceived in ignorance, brought forth and maintained by cruelty; for though he that was strongest imposed his opinion, persecuting the contrary, yet the scale turning on the trinitarian side, it has there continued through all the Romish generations; and notwithstanding it hath obtained the name of Athanasian from Athanasius, (a stiff man, witness his carriage towards Constantine the emperor,) because supposed to have been most concerned in the framing that creed in which this doctrine is asserted; yet have I never seen one copy void of a suspicion, rather to have been the results of Popish schoolmen; which I could render more perspicuous did not brevity necessitate me to an omission—*Sandy Foundation Shaken.*

We found a scrap of paper the other day, pasted over a friend's fire-place. It was a "Perpetual Almanack," the simplicity of which captivated us quite as much as its perpetuity. It is the most convenient of these inventions that we have ever seen. We immediately begged it for the Register, and if our readers will spend one minute in examining it, we doubt not they will thank us for so serviceable an instrument.

PERPETUAL ALMANACK.

1826 Wednesday	Feb. March Nov.	May	January October	Jan.* April July	Sept. Dec.	June	
1827 Thursday							
1828 *Saturday†*							
1829 Sunday	1	2	3	4	5	6	7
1830 Monday	8	9	10	11	12	13	14
1831 Tuesday	15	16	17	18	19	20	21
1832 *Thursday†*	22	23	24	25	26	27	28
1833 Friday	29	30	31				
1834 Saturday							
1835 Sunday							
1836 *Tuesday†*							
1837 Wednesday							
1838 Thursday							
1839 Friday							
1840 *Sunday†*							
1841 Monday							
1842 Tuesday							
1843 Wednesday							
1844 *Friday†*							
1845 Saturday							
1846 Sunday							
1847 Monday							
1848 *Wednesday†*							

NOTE.—To find the day of the month by this Table, you will observe the day of the week annexed to the year in the outer column; then look in the Table for the given month; and the numbers standing under each particular month, are the days on which the day of the week will fall in that month.

For Example.—You will find by the above rule, that the first Wednesday in June 1826 falls on the 7th day, the second Wednesday on the 14th, &c.

In Leap Years, January and February must be taken in the columns marked thus *.—Leap Years are marked in the outer columns thus †.

CHRISTIAN CALENDAR.

THE CHRISTIAN CALENDAR and NEW ENGLAND FARMERS' ALMANACK, for 1826, may be obtained at No. 81, Washington Street. It will be furnished on terms very advantageous to purchasers. It contains a large portion of interesting, miscellaneous reading, generally of a religious character, and is therefore suitable for circulation as a tract, as well as for use as an Almanack. jan. 28.

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

The Faith once delivered to the Saints, 3 cents.

One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.

Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

In addition so the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.

Unitarian's Answer.

Consideration of objections to Unitarian Christianity.

Dr Channing's Sermon, at the Ordination of Rev. Mr Sparks.

Rev. Henry Ware's Letter to McLeod.

Wright's Essay on the Doctrine of the Two Natures of Christ.

Also an Essay on the same subject from the Unitarian Miscellany.

Dr Watt's Testimonies in Favor of Christian Candor and Free Inqury.

Mr Flint's Discourse on the Trinity. jan. 28.

FAMILY PRAYERS.

A WORK entitled "Prayers for the use of Families, with forms for particular occasions, and for individuals."

The valuable article, entitled "Hints on Prayer," which appeared in the Christian Register of Jan 28th, and is concluded in the paper of this day—will constitute an Appendix to this work.

—ALSO—

Just published, "Daily Devotions, for a Family, with occasional Prayers, by Edmund Q. Sewall, Minister of the 2d Congregational Church at Amherst, N. H.

We make the following extract from a notice of these publications, which lately appeared in the Christian Register.

"One of these is published anonymously, and although we have heard, we do not know that we are authorized to state, the name of the author.—The other is by the Rev Mr Sewall, of Amherst, N. H. The characteristics of the two works are in many respects different, but we regard each as a highly valuable and acceptable gifts to the public. We earnestly recommend to the heads of families who need such helps, that they acquaint themselves with these works, not doubting that in one of them each may find that tone of sentiment and feeling, and style of devotional diction, which shall satisfy his wants and his taste." Feb. 4.

BOOKS FOR CHILDREN.

THE following Books for Children have been published at the Christian Register Office, and have obtained the confidence of discerning parents, in relation to their moral tendency.

The Badge, (2d edition) by the author of James Talbot, &c.

Robert Fowle.

Lafayette, or Disinterested Benevolence.

George Freeman, the Farmer's Boy.

Joseph Ellis, the Berry Boy.

The following other valuable works, for Children and Youth may be obtained as above.

Well beloved, or Daily Devotions.

Filial Affection, or the Clergyman's Grandaughter.

The Factory Girl.

Reciprocal Duties of Parents and Children by Mrs Taylor. Feb. 11.

SMOOTH PREACHING.

ON hand, at the Christian Register Office, several hundred of a cheap edition of "Smooth Preaching." Feb. 11.

☞ ALL Communications relative to the *business concerns* of this paper, are to be addressed to DAVID REED, 81, Washington-street.

ALL Communications relating to the *editorial department*, are to be addressed to the *Editor of the Christian Register*, care of Mr DAVID REED.

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